



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. No.¹ *Oqsemo* ([I] oath) by The *Qeyamatey'sw* (Judgment) Day. لَا أَقْسُمُ بِيَوْمَ الْقِيَمَةِ ①
2. And no. *Oqsemo* ([I] oath) by the self^w the *lanwama'te* (iterative blamer).^w وَلَا أَقْسُمُ بِالنَّفْسِ الْلَّوَامَةِ ②
3. Does reckon the mankind that never [We] gather his bones. أَخْسَبَ الْإِنْسَنُ أَنْ لَنْ يَجْمَعَ عَظَامَهُ ③
4. *Bala*² (*certainly-not*); *Qadireen*³ (*We are capable of: effecting, giving, doing, enforcing, or influencing*) on that *nusawwe* ([We] erect/ even/ set) his fingertip.⁴ بَلْ قَنْدِرِينَ عَلَىٰ أَنْ نَسَوَىٰ بَنَائِهِ ④
5. Rather wants the mankind to *yafjora*⁵ (*debauch/ rip-off the religious cover*) [he] ahead (*of*) him.⁶ بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ أَمَادَهُ ⑤
6. [He] asks: *ayyana'* (*when, which momentous period*) (*is*) The *Qeyamatey'sw* (Judgment's) Day. يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَمَةِ ⑥
7. So if⁸ lightened (*dazzled/ dazed*) the sight. فَإِذَا بَرَقَ الْبَصَرُ ⑦
8. And the moon eclipsed/ imploded. وَخَسَفَ الْقَمَرُ ⑧
9. And (*had been*) gathered the sun^w and the moon.^x وَجَمَعَ الشَّمْسُ وَالْقَمَرُ ⑨
10. Says the mankind then-day: where (*is*) the *masfarro* (*fleeing to: place/ locale*). يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ⑩
11. Not-at-all;⁹ no *wazara* (*mountainous-refuge*).¹⁰ كَلَّا لَا وَزَرٌ ⑪
12. To your^t Lord then-day (*is*) the *mustagarro*¹¹ (*permanent-abode/ ultimate realization*). إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقْرُ ⑫
13. Younabba'o (*to be informed by piece-of-significant-and-availing-news*) the mankind then-day by what: [he] advanced and tarried [he]. يُنَبِّئُوا الْإِنْسَنُ يَوْمَئِذٍ بِمَا قَدَمَ ⑬
14. Rather the mankind (*is*) over [himself] a *baseeraton* (*witnesser/ testifier/ discernment-evidence*).^w وَآخَرَ ⑭
- بَلْ الْإِنْسَنُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

¹ The “لا” at the beginning of this Ayah, is by *consensus* is a *negation particle*. See الدار المصنون، احمد حلبى. As to the oath, see footnote of (§56: 75-76).

² The word “*bala*”= “*certainly-not*” is absolutely *not synonymous* to “yes”=“نعم,” see the Lexicon attached to this Translation for more elaboration.

³ The word “*Qadar*” is *masculine subjective noun*, meaning: *he who possesses power, capacity and efficiency to measure and effect*.

⁴ The word “*Yunban*” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*.

⁵ The word “*Yafjor*” to become or be “*Fajr*”= “*ripper of religious cover*,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the *ripper of religious cover* rips-off such a cover he exceeds the bounds. See فاجر for the word الراغب.”

⁶ The word “*Ama'mah*” means that *which is ahead of him*, i.e. *his life time*. That is he keeps exceeding the bounds in the open and *continually proposing to repent to his Lord*, but in reality he does *not* and continues to be “*Fajr*” by wanting to “*Yefjor*”

⁷ The word “*ayyana'*” = “أيْ أَوْنَ أَوْ أَيْ حِينَ” but with reverence and magnanimity for whatever “*Ayin*” was used for. See معجم النحو is which period, a specific and important (momentous) occurrence happen.

⁸ The particle “*Iada*” is a *future adverbial conditional article* hence it is “*if*” not “*when*.”

⁹ The word “*Khal*” is an article of negation particularized for deterrence and prevention.

¹⁰ The word “*Fathah*” على الد“و” و الد“ز” means *mountainous refuge*, not any refuge. See البصائر.

¹¹ Clearly for the realization of anything in this world requires *time* and *place* to happen in it *semi-permanently*.

15. And albeit [he] cast his apologies. ^w	وَلَوْ أَلْقَى مَعَاذِيرَهُ ﴿١﴾
16. Let not move[you ^s]by it ^x your ^t tongue to hasten[you ^s] by it. ^{x12}	لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿٢﴾
17. Verily on Us (is) its ^x gathering and its ^x reading. ¹³	إِنَّ عَلَيْنَا جَمْعَهُ وَقْرَاءَانَهُ ﴿٣﴾
18. So <i>edha</i> (when/whereas) We read it ^x then <i>ettabe'a</i> (let closely-follow [you ^s]) its ^x <i>Qur'ana</i> /reading. ¹⁴	فَإِذَا قَرَأْنَاهُ فَاتَّبَعَ قُرْءَانَهُ ﴿٤﴾
19. Afterwards verily on Us (is) its ^{x15} elucidation. ^x	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٥﴾
20. Not-at-all; ¹⁶ rather you ^z love the hastener. ^w	كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٦﴾
21. And you ^z leave the Hereafter. ^w	وَتَذَرُونَ الْآخِرَةَ ﴿٧﴾
22. Faces then-day (are) sparkling-delighters. ^{ym}	وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴿٨﴾
23. To its ^x Lord (are) lookers ^{ym} [they ^{ym}].	إِلَى رَبِّهَا نَاظِرَةٌ ﴿٩﴾
24. And faces then-day (are) precipitators ^{ym} [they ^{ym}]. ¹⁷	وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿١٠﴾
25. Presume[it ^w](to be)done by it ^w a back-breaker ^w (<i>calamity</i>).	تَظُنُّ أَنْ يُفْعَلَ هَا فَاقْرَأْهُ ﴿١١﴾
26. Not-at-all ¹⁸ . <i>Edha</i> (when/whereas) it ^w reached the collarbones.	كَلَّا إِذَا بَلَغَتِ الْتَرَاقَ ﴿١٢﴾
27. And (<i>had been</i>) said: who ^a (is) <i>ra'gen</i> ¹⁹ (<i>curer/lifter</i>).	وَقَيلَ مَنْ رَاقَ ﴿١٣﴾
28. And [he] presumed verily it ^x (is) the separation.	وَظَنَّ أَنَّهُ الْفَرَاقُ ﴿١٤﴾
29. And wrapped ^w the leg by the leg.	وَالنَّفَتِ السَّاقُ بِالسَّاقِ ﴿١٥﴾
30. To your ^t Lord then-day (is) the drive.	إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿١٦﴾
31. So neither <i>ssaddaq</i> (affirmed as credible)[he]and nor[he]prayed.	فَلَا صَدَقَ وَلَا صَلَّى ﴿١٧﴾
32. [And,] but denied [he] and [he] diverted.	وَلَكِنْ كَذَبَ وَتَوَلََّ ﴿١٨﴾
33. Afterwards [he] went to his family struttingly.	ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطِّيٌّ ﴿١٩﴾
34. Woe for you ^g then woe.	أُولَئِكَ فَأَوْلَىٰ ﴿٢٠﴾
35. Afterwards woe for you ^g then woe.	ثُمَّ أُولَئِكَ فَأَوْلَىٰ ﴿٢١﴾
36. Does reckon the mankind that [he] (is to be) left a neglect. ²⁰	أَنْحَسَبَ الْإِنْسَنُ أَنْ يُتَرَكَ سُدَىٰ ﴿٢٢﴾
37. Has not been [he] <i>nutfatan</i> (<i>sperm-drop</i> ^w) of semen ^x (to be) ejaculated.	أَلْمَيَكُ نُطْفَةً مِّنْ مَنِيٍّ يَمْنِيٌّ ﴿٢٣﴾
38. Afterwards [he] [was] <i>alaqa'ten</i> ²¹ (<i>adherent-suspender/-blood- clot</i>) ^w ;then[He]created then <i>sanwwa</i> ([He]erected/ evened).	ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوْيَ ﴿٢٤﴾

¹² The pronoun “هُ” in “بِهِ” refers to the *Qur'an* which is *masculine singular*.¹³ Similarly, the pronouns “هُ” in “جَمْعَهُ” and “قَرَأَنَاهُ” both refer to the *Qur'an*, which is *masculine singular*.¹⁴ Similarly, the pronouns “هُ” in “قَرَأَنَاهُ” and “قَرَأَنَاهُ” both refer to the *Qur'an*, which is *masculine singular*. And says: “قَرَأَنَاهُ” means *its reading*. Clearly The *Qur'an* is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen *Surah*.¹⁵ The pronoun “هُ” in “بِيَانَهُ” refers to the *Qur'an* which is *masculine singular*.¹⁶ See footnote 9 above for “كَلَّا”.¹⁷ The word “راسِرَة” comes from “بَسِرَ” which means acted prematurely, or precipitately. See الراغب.¹⁸ See footnote 9 above for “كَلَّا”.¹⁹ The word “راق” lends itself to two distinct meanings: (1) *curer/treater*. And (2) *lifter*, to lift the *soul* to the Lord. According to Ibn Abbas *lifter* is more fit. See الفرطبي.²⁰ That is left to be aimless or without any purpose in life.²¹ The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

39. Then [He] made of him the pairs,²² the male and the female.

40. Is not Tha'leka (afar-that-He/ that)^x (is) surely Qa'deren²³ (He-Who is capable of: giving/ doing/ enforcing/ or influencing) on to quicken [He] the dead.

فَعَلَ مِنْهُ الرَّوْجَيْنَ الْذَّكَرَ وَالْأُنْثَى
أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِي
الْمُوْقَتَ

²² The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) أزواج, which could also mean: (2) similars, i.e. the look-likes, (3) hues. See *اللسان*.

²³ The word “ قادر ” is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing. +